

Looking for an avant-garde art and theory critic who would be willing to provide me with conceptual and theoretical materials for the website project I was developing in 2003, I contacted a PhD graduate from the University of Warwick. Corresponding with him regularly over the internet on various intellectual and current cultural topics for over a year, I gradually established a close friendship with him. In May 2004, while I was searching for his name to find one of his published articles, I came upon a controversial blog post and a string of comments questioning my friend's multiple literary identities and alleging that works had been drawn from many theoretical sources. Shocked by what I was reading, I started to search for more about the person I had been in touch with. Returning to our old correspondence, I found textual fragments from others surfacing one by one through his words. What followed my initial discoveries led me to take a more inclusive and exhaustively experimental interaction – no longer restricted by long distance or internet space – with the identities I could see behind him as well as the people and things emerging out of his unmasking: Them.

Lessons in Schizophrenia is the outcome of an extensive collection of notes, discussions, emails, searches, profiles and journals detailing the experiments and experiences I undertook or was confronted with over the past few years (see Timeline) divided into volumes of Past, Present, Future, Now in order.

Epithemic

(vox populi in Kristen Alvanson's Lessons in Schizophrenia)

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What happens when the probability of being someone else or more radically being something else or other things surpasses the probability of the current state and present existence of an entity? The answer will remain only in the realm of impotent theory if someone or something is not put to a test whether legally or not, voluntarily or against its will. To be more criminally playful, what happens if the subject of the experiment would be a woman, of American nationality and with a higher potentiality of social and individual responses as the result of being an artist and a high-ranking bank employee? The experiment can constitute a neo-scholastic treatise when its daily histories, empirical observations and test commentaries are gathered at length. A multivolume treatise on medicine, cosmogenesis, spirit possession, teratology, geography, philosophy, occult, social dynamics, astral communication and the history of criminal investigation. What if it is revealed – as an aftermath to the experiment – that the test subject is a real person whose name sometimes goes by the initials KA, who sold her house, quit her job, separated from the familiar in a few months, and left the homeland on 15 May 2006 for the Middle East, where living dangerously is at best a puerile transgressive utopia.

SPECTRA OF THE DAMNED. If either the lassitude or the sensational excitement of transgressive literature and art signifies the problem of human openness as an affordability (an economical consensus between the subject and what can be afforded as its environment) for which the Outside is posited as an objective rather than object with an independent sentience and autonomy of itself, it also attests to the problematic of scalability or measurability in transgression. How can a transgression be distinguished from its former state of transgression? If human openness hosts transgression and achieves its openness by becoming more open (to), then how is it possible to map and define transgression by a movement that should precede its current status to be taken as dynamic and open? Because such a movement or openness develops by crossing its prior state, that is the way it moves and becomes open.

Measurability can epitomize an instance of subjective openness as an act of transgression; without measurability, transgression only remains hidden in the thresholds of different movements as an entrance overlapping other entrances for which the regime and the outside are both always available, at hand and in a contagious proximity. Boredom or excitement is the symptom of this scalability and its extensions which are represented as events. On the other hand, clinical modern psychiatry suggests that the distinction between the healthy and the sick is not incongruous but follows a gradient, that sickness exists only when it travels on a spectrum on which health too travels. The gradient approach to sickness and norm that is the overlapping and coincidence of different boundaries on a single continuum (of whether a higher dimension or not) not only entails the infinite possibility of coincidences within one continuum which is the range of sicknesses that are created but also a limitless potentiality for sickness. In other words, there is an infinite potentiality to get sicker. The impossibility of possessing a distinct status of sickness or to be distinguished as sick – either through deferral and constant propagation, or by the logic of coinciding boundaries in continuity – simultaneously resists the politics of transgression and extends itself in a catastrophically heretic position to its extremums, precisely speaking, health and sickness.

Lessons in Schizophrenia is precisely stretched on this gradation or spectrum, of only entrances, pylons, coincidences and overlapping. If there is putsch against the established order, it is conducted by developing a heretical normality and dismantling the myth of transgression – that is to say, developing a health that perpetuates itself outside of the affordable aspects of health, or a health (or life) that can not be afforded anymore by any surviving logic whatsoever.

HERETICAL NORMALITY. The banality – that is irrelevancy with a context – and miserable despair of the moan-phrase ‘... but it didn’t work out’ originate from the fact that experiences have strategic functional levels to which we are blind. If a tactic or experience does not work it is because it has been grasped by the individual or the collective merely on a tactical level whose dynamism is ephemeral and

subjected to the deficiencies of lines of command and logistics. Once we come to the ghastly enlightenment that everything has infinite subterranean potentialities when it is grasped on a strategic level, things start to work out exceedingly, out of control, anonymous to the subjective will but internal to it. This is the first and the most basic lesson in *Lessons in Schizophrenia*, in which lesson is not designated towards a specific subject or object but can be undertaken only when it is practiced and pragmatically read on strategic levels. If the conductive dynamism of lines of tactics is provided by surfaces, then the uncompromisingly original – and to some extent uncanny – experiments (*scholas*) in *Lessons in Schizophrenia* rise from the subterranean levels of things, the other side of surfaces where autonomy replaces external conduction. Once the strategic folds of events, processes or entities are invigorated, the danger is not of impotency of events or pragmatic sterility of fictions but the over-fecundity and profusion of outcomes. The heretical approaches to normality (living normal, stereotypical qualities, ...) in *Lessons to Schizophrenia* amount to a reformulation of normality and the system, shedding light on normality as the misplaced Abyss itself. *Lessons in Schizophrenia* takes the *a tergo*¹ monstrosity (as it is used for a certain connotation in criminology) of heresy towards norms and clichés to its uncharted extremes where predeterminants and presupposed courses of action are purged without remorse. To be blond, to fall in love quickly, to have the American youth's exuberance for the unknown (l'exotique), to be trusting as a woman are all used to create heretical normality where the most mundane situation or the least culpable person – the naïveté – are worming their way to the pandemonium, the coven, the crime's conclave.

THROUGH VENTS AND DRAINS. The subsurface life of *Lessons in Schizophrenia* is an evidence constellation without a crime scene, every hole in the plot exhibits the vital signs of another plot in its full vigor, worming in and out, traveling in vermicular paces that disturb and disfigure the vertical and the horizontal of the surface plot. If *Lessons in Schizophrenia* is the staging of plot holes, it is because a subsurface population needs breathing holes and ventilation shafts. A field of such narrative lacunae is a concentrated zone of clues and evidences which can only register itself as a crime scene even if the crime itself never surfaces. If the habit of drinking white wine suddenly turns into drinking light beer, or the word frustration is misspelled flustration or Starbucks appears repetitively but erratically, it is because something or some entities are pushing their bodies hard against what dominates the narration as the basic story, restlessly in attempts to crawl outside what unluckily is our inside space. The cataclysm (everything is going awry that is) in *Lessons in Schizophrenia* is distilled as an absolute irony when the outside for those things is addressed as I and our inside space either as friends or readers is addressed as Them; consequently the topography of *Lessons in Schizophrenia* can be drawn more or less accurately as 'me against all of them': I stand alone.

¹ from behind

HORROR WANNABE. It is true that *Lessons in Schizophrenia*, by all accounts, is a neo-scholastic treatise but the undertow of different literary sources is obvious too, not because they have been intentionally buried in it but because simply there is no other way to the progression of normality (living normal in particular) on a strategic level. When the population of 'I' tries to precede 'Them' – either in narration or concretely – horror elements heave forth. It is only through rearranging these elements or refurbishing the worm-ridden plot (normal life?) that *Lessons in Schizophrenia* invents an epic that upholds itself in the transitory phases – without effectuating any of these genres – of all horror genres unnoticed. This stealth complicity is smuggled only through miniature events that cumulate at an exponential rate on a catastrophe that is accepting and experiencing Life vs. Survival.

Engorged by all normality can take and fatten on, *Lessons in Schizophrenia* displays the infinity of the systematically limited (the normality) in both potentiating the deviations (the anomalous) and actualizing them as pragmatic abuses. Simultaneously as narrative possibilities and documentary actualities, *Lessons in Schizophrenia* is imbued with a wide range of horror genres from scholastic exobiology, Huysmans's fictions, bilocationism and vampyrism's semiotics of the late German Romanticism to more contemporary works such as *The Obscene Bird of Night*, *Bad Education* and *Journey to the Far Side of the Sun*, which have been rewritten and restaged on an actuated level of life throughout *Lessons in Schizophrenia*. Once normality is successfully attacked from behind to conceive its heretical double (*doppelgänger*), normal life or the life of normality does not need to be punctured in a search for an outlet from its boredom, for the normality itself is now the body of pure horror. This is what is experienced in *Lessons in Schizophrenia* by the so-called subjective I of the writer, although it takes time for her to come to this conclusion about the heretical double. Because, after all, it is her course of life (*curriculum vitae*) that is forged and narrated by horror, not the other way around – not in the way a horror writer writes horror stories. It is neither accidental nor authoritatively deliberate that *Lessons in Schizophrenia* follows the same indexing order and the memory-log journal of Bram Stoker's *Dracula*, for example; it is a consequence of this process of building a heresy out of normal life and normality in general. This heresy is conducted by somehow reductively but clearly named populations – in terms of effectivity – by two collectivities, Them and I. While Them can be nearly everyone – but they are not really everyone or everything – I is a schizoid resistance army against Them, with a convoluted underworld of complicities, always keeping an eye out for new recruits and volunteers.

OVERPOPULATION AND DISEASE. If population approach constitutes the interior narrative of schizophrenia and exterior narrative of paranoia, I and Them are nothing but the main events of *Lessons in Schizophrenia*. Although they maintain a polarity, it is a synergistic opposition whose combined effect – other than a new magnitude of complicity in 'a crime that benefits no one' (Dr. Mabuse) – is spewing more people, begetting more I and Them, mongrels and bastards of the two. The end

of the world is certainly triggered by overpopulation. But in the wake of these collusive tribes (I, Them) with different politics toward population dynamics of the inner or the outer spaces, a question should be posed: according to who or which party are I and Them are determined? Based on what criterion or whose judicial system is one decided to be a particle or a member of I or Them? In *Lessons in Schizophrenia* such verdicts are issued both by judiciaries of both collectivities and according to the democratic mechanism of the population by which judiciaries are configured as individual entities, condensed collectivities. They are the wave-fronts whose direction towards the shoreline is determined by the direction of the approaching wave trains (the concrete population) in respect to the shoreline. Definite nomenclatures are applied to these proxies. On the side of I, Kristen and Renee are these collective agents; they are the insectoid mimicries of each other in hostile situations. They are cyclically resurging every night that is parallel to day at the other side of the globe. While R is awake, K is asleep; and when R is asleep, K is awake for it is night on the other side. If Them is dispersed globally according to an all-around incursive pattern, then K and R should be vigilant all nights (earth and timewise). This is the vampyristic distribution of I. It can be suggested that the phenomenon which spatially and chronologically connects R and K together and maintains their presence in a parallel but somewhat invert state to each other is bilocation – that is, appearing or being in two different places simultaneously. This concurrent actualization of R and K in different places throughout *Lessons in Schizophrenia* is a radical schizophrenic counterattack from I against the prevailing paranoia triggered by Them. If Them can be potentially everything and everyone and if it has spread over the entire globe, from east to west and north to south with the least predictable offensive formation, then I should replicate, bilocate and section its body to defend and countermines the onrush of Them, in every place and every moment. Monsters (composite entities), Saints and Fallen Ones who are all structurally limited – and hence cannot be ubiquitous – but passionate for revolution in structure and formative forces have to utilize bilocation to move their affairs in different locations and according to different laws simultaneously and without any disruption by time and space. However, each one of these groups has a different approach to bilocation based on their peculiarities.

TECHNIQUES FOR BECOMING MANY. For Saints bilocation is not replication of substance, for the substance belongs to God and only God has the ownership, patent and the economic right of dividing, subtracting, multiplying or qualitatively modifying it. Since both substance and soul are properties of God, Saints can bilocate themselves only by modifying the relationships of their bodies to other bodies. Since every body is defined or more precisely mapped by its relation to other bodies which are encompassing it on different lines and in different directions, then by multiplying or rearranging the relations of its body to other bodies – sabotaging the compass or remaking the map – the saint can achieve the state of bilocation.

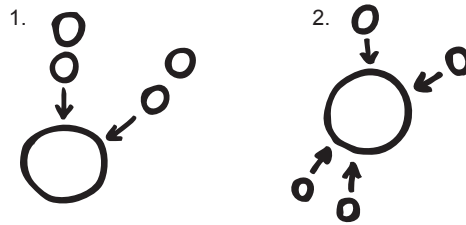


Fig. 1 Saint's bilocation is made possible by multiplying or rearranging the relations of the body to other bodies: from the state 1 to the state 2

Descended or fled from the Divine's monopoly, the Fallen Ones have seized and snatched the substance from God by nullifying the soul, suspending its effectuation on the body or utilizing it for ludic abuses. For them, bilocation is dividing or replicating the substance in the light of autonomous properties of substance (chemistry instead of theology) and in the wake of the finite tools they have to employ on this autonomy. Bilocation is conducted by means of quantitative and to some extent qualitative duplication.

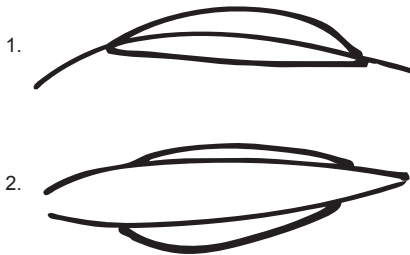


Fig. 2 Bilocation in the wake of autonomy of substance and nullification of soul: the vampire and the bat, the scientist and its clone

Teratologic complexities (composite entities), however, oscillate between the continuity of the soul and numerical possibilities of substance, the numerically mutable. The question of bilocation in a monster can be raised according to a disquieting scholastic argument which addresses the body part horror or the fear of the Living Remains. If the soul is a continuity and cannot be subjected to rupture, disunity or detachment (as it cannot be locally and regionally dismantled) then for a monster whose body is a gradient of the animal, the human, the vegetable, the virus and the inorganic or for an entity whose body has been lacerated and slashed to pieces and in some places detached from the other parts, jerking, twitching and moving, how is possible to explain the locus, the extension and the site of the soul, which is continuous and cannot be disunited? Is the soul in the animal-torso

or the vegetable fur or the human-lips of a monster? Is it in the region of cut or in the flickering fingers detached from the body, in the quivering body or the pulsing heart outside of it? Leibniz expresses his concern and its consequent self-relief in the following letter to Arnauld (1687):

As regards an insect which one cuts in two, the two parts do not necessarily have to remain animate, although a certain movement remains in them. At least the soul of the whole insect will remain only in one part. ... It will also remain after the destruction of the insect in a certain part that is still alive, which will always be as small as is necessary to be sheltered from whoever tears or scatters the body of this insect.²

Soul is a wrinkled event, with different densities of curls, creases and flexures all moving on and through an inclination (twist / bend) that is infinite inwardness or inflexus (inflection); in this way soul maintains its independence from the material world and perpetuates the continuity of its unity (both monism of kind and quantity), without endangering its plasticity either by regionally disrupting its own continuity or by making itself inflexibly solid and monolithically disobedient to reformation. In a monster or an entity with detached body parts, the soul loosens up its creases and twists, relaxes its placations in and near the regions of cut and laceration or thresholds of changing from one phylum to another. Parts and members with different sizes and kinds can hold different densities of wrinkles and bends in plasticity and according to that density move. While the formation of wrinkles starts to change at the region where different thresholds overlap (as in the case of a monster) or gaps (as in the case of detached body parts), they again reappear with the same or a different formation and extend to the other part. This is how bilocation in monsters is the matter of extending, relaxing and repulsing the wrinkles of their plasticity.

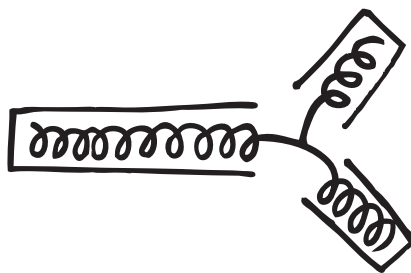


Fig. 3 The continuity of the soul and its different corrugations through gaps and thresholds, conjunctions and disjunctions

² See H. T. Mason, ed. and trans., *The Leibniz / Arnaud Correspondence* (New York: Garland), 1985.

In *Lessons in Schizophrenia*, it is both a collective duty and a communicative essentiality to employ the aforementioned techniques of biolocation, not only to be at two places simultaneously (efficient communication) but also to undermine the intrusive logic of Them, to counterstrike Them everywhere at any time, capturing them and turning them and their schizophrenic method of communication – what registers itself in I as paranoia – against themselves in the most schizoid ways of infection, marked by populating the disease and repopulating the old population, the epidemic. If I and Them in *Lessons in Schizophrenia* are both schizophrenic populations, there is only one way for them to avoid experiencing and grasping each other through paranoia, a misunderstanding that inevitably leads to the transformation of both I and Them to paranoid entities. The solution is repopulating each other either through contamination or capture, constantly repopulating themselves in a new vehicle that overlaps I and Them. Epidemic is a matter not of taking over a population but of repopulating it over and over. This is why, on both fronts of I and Them, every entity who is captured by either front is turned into Us. Capturing sometimes happens by contacting the other population and sometimes by emotional or intellectual indoctrination or other different methods of capture. The whole epidemic repopulation is carried out by capturing the enemy or contaminating it and reinventing it as Us. Us is not the symmetrical opposite of Them but the vehicle that overlaps the boundaries between I and Them; it is the spectrum (population dynamics) of I and Them which is not limited to a specific set of values, but can vary infinitely within the continuum. *Lessons in Schizophrenia* takes 'Us' as a demon-trafficking spectrum.

To this end, the true schizophrenic agitations are released when I is contacted by Them or vice versa. It is part of its heretical approach to normality that *Lessons in Schizophrenia* is able to confound the interactions between different populations (I and Them) in Us as a disquietingly peaceful gradient; it gives new insinuations to the word *contact*. We are all nothing but contactees, either as I or Them.

TWISTING IN AND OUT. Sinuosity is the direct quality of pests. Rat tails, epidemics, spirits, vampires, wraiths and specters travel and move sinusoidally. Their solid forms are created as an outcome of their underlying vibrations to the point that the shape and concrete aspects are not dependent in themselves but merely present the way that vibrations register. Pests are incarnate vibrations. In the same vein, their spatiotemporal dynamism or their wave formation in the spatial domain can be disaggregated into swash and backwash stages, onset and withdrawal with a fluid and continuous structure. The slower the initial wave of infection in moving, the steadier the contagious diffusion (epidemicity) and the longer the rate of recovery – prolonged pest-breeding. The waves of epidemics for a spatiotemporal domain follow each other continuously because epidemics generally end – at each phase of their progression – in endemicity (camouflage through becoming indigenous or minimally diffusive) rather than extinction. Consequently, the next epidemic wave may rise from and return to an endemic state again and again.

The transition from onset to decay (instead of death) and then back from decay to the outbreak peak constitutes one of the basic principles of epidemicity or the dynamics of plastic spirits (shade, miasma, demonic sentence, etc.) that is the Law of Sinusoidal Returns.



Fig. 4 Sine waves occur in vibrations, back and forth or swash and backwash movements

If the literature or the cinema of horror genre can never break away from producing sequels and the resurging evil, it is because the Law of Sinusoidal Returns has nowhere been better touched on and more radically understood than in horror movies or books' hysteria of presupposing a sequel from the outset.

R and K are two sinusoidal waves associated to spiritoplastic (more than spectral less than spiritual) vibrations of one body, moving according to the pest's Law of Sinusoidal Returns. As schizoid as it goes, R and K might not represent the extremums because they are not the maximum and minimum values or the limits of I, but rather the two vibration waves of one body and I, which instigate other vibrations and waves by being synthesized. According to the superposition of waves, if they move in different directions with the same properties, they can be abortive and constructive based on different conditions; if they move in the same direction but with different amplitudes, frequencies or wavelengths, then they can have different influences on each other; either way, they can create new waves, populating smaller or bigger waves and eddies on their bodies or zeroing out each other, spawning a legion through superposition and their sinusoidal coincidences.

GAMBLING EVENTS. If the world of events in *Lessons in Schizophrenia* is cursed by something, it is coincidence which itself is an event in undermining events, a counter-event. The coincidence between thinking about a man and being contacted by his friend at that time, the coincidence of being contacted by a crowd sharing unique bonds and peculiar connections (Them), the coincidence of being I and being Them at the same time, *ad infinitum*. How many times should a coincidence be repeated or repeat itself to be taken as real or to deviate from what is currently believed as real? Coincidences and overlaps can establish singularities in the realm of events by either turning it to the arena of gambling (turning time into fiction [money, superstitions, etc.]) or creating a fiction that is insatiable to be actualized by being believed; in either case, they inspire the world to move and populate

through the 'forgery of events'³. Coincidences (from partial to complete overlaps) operate towards events in the way that schizophrenia enforces the politics of population on I; they are blasphemes or units of insurgency for events; they remobilize events by sabotaging the logic of whole or the mereotopology by which events are addressed, mapped and located, by sabotaging the way events effectuate themselves for their environment and the way environment effectuates itself for them. If camouflage uses overlap and coincidence between at least two entities, coincidence brings infinite possibilities for each event which must be believed and taken as real – a fiction which feeds on belief without satiation. This is why on a morning in winter 2006, in Istanbul at the breakfast table I could not imagine the unpredictable amount of dread that Kristen Alvanson scavenged from my lyricism: You are one of us now.

³ See John Haber, interview with Kristen Alvanson (2006), Online, Available HTTP: <http://www.haberarts.com/kalvansn.htm>